Namdharies
Do Not Wear Blue/Black Clothes?

Why Namdharies
DO Not Wear Blue/Black Clothes

During Sri Guru Nanak Dev Ji's travels, He went to Mecca. On Satguru Ji's arrival, he was told by local Muslims that he would not be allowed to enter the holy Mecca unless he dressed in a Navy-Blue Gown. It was important for Satguru Ji to enter Mecca for two reasons, the first was to spread his word on Truth and Peace, and the second was that inside Mecca lay the Fourth Veda – a stone brought by Sri Krishna from under the throne of Indra (Indra is the King of the gods or Devas and Lord of Heaven in Hindu mythology, and also, he is the God of War, Storms, and Rainfall) – this stone is now called the Ka'aba. The stool on which Indra rested his feet is also in North Saudi Arabia, however that is a less known/famous shrine.

Satguru Ji wrote about this event and said “Neel Bastar lai kaprey pahirey, Turk - pathani amal kiya” (I have worn the Blue Gown to adopt the Muslim attire). Just from this one verse alone, one can see that Satguru Ji is clearly stating that he only wore a Blue Gown to get into Mecca, and that this colour doesn’t represent Sikhs - it represents Islam.

Many years later, Sri Guru Gobind Singh Ji writes in his Zafarnama (The Epistle of Victory) – “Barange Magas Sayah posh Aam dand" which translates to “your black attired army attacked me like flies”. Thus, again showing that the colour black was not the attire of the Sikhs, but that of our enemies.

Once Guru Gobind Singh Ji, was going from Machhiwara to Kotkapura and asked Nawab Kapura Brar for his fort to fight the pursuing Mughal army. Kapura was a Sikh, but did not want to earn the ire of the Mughals by helping Guru Gobind Singh Ji openly in his war with them; otherwise, the famous last battle of Muktsar between Guru Gobind Singh and the Mughal army would have been fought at Kotkapura. However, Nawab refused the fort to the guru.

Having no fort to fight from, Satguru Ji had to swiftly move from Kotkapura without being detected - the only way to be undetected was to change his appearance. His Sikh's requested that they would stay behind and fight off the army whilst Satguru Ji carries on without them.

Reluctantly Satguru Ji agreed and dressed in a Blue Gown to disguise himself and headed to the village of Dhilwan Kalan (at that time called Dhilwan Sodhian). At Dhilwan Kalan, one of the Prithi Chand's descendants, Kaul Sodhi, presented Guru Gobind Singh with new clothes. Satguru Ji took off his blue gown and started tearing it piece by piece and burned it in a fire. As Satguru Ji burnt the clothes, he uttered "I have torn the blue clothes which I wore, and with that the rule of the Turks and Pathans is at an end" (Nil bastar le kapre phare; Turk Pathani amal gaya). Satguru Ji then dressed himself in White cloths provided by Sodhi Kaul.

So again, we can see that Satguru Gobind Singh Ji referred to the colour blue as the colour of the Turks (Muslims).

Blue and black is also referred to as the colour of Kaljug. When Sri Satguru Nanak Dev Ji came down to earth, Kalyug confronted him. Kalyug said to Satguru Ji that he is going to put a "Kali Chadar" (Black blanket) over everyone so that they can't get to Satguru Ji. At that time, Sri Satguru Nanak Dev Ji said that anyone who does Naam Simran will be able to get through the small holes in that Chadar and will be saved by Satguru Ji, anyone who doesn't will become influenced by Kalyug.

On another occasion (as stated in the sixty first Sakhi of the Sau Sakhi) – there is an occasion when Sri Satguru Nanak Dev Ji met Kaljug. Kaljug was described as having "his naked organ of procreation in one hand and the tasteful tongue in the other; he had blue garments on his body".

For these reasons and many more, Namdhari Sikh's refrain from wearing Blue & Black. They dress in White attire, which is believed to be the colour of Sat-Jug.